



FACSIMILE OF TITLE PAGE OF THE FANTASTIC STORY PUBLISHED IN RUSSIA IN 1872, CONTAINING THE FIRST DRAFT OF THE PROTOCOLS IN THE FORM OF FICTION.

(Translation)

FOREWORD

"The description of the Jewish cemetery in Prague and the legendary story of the meeting of the representatives of the twelve tribes of Israel are borrowed from the historico-political novel by Sir John Radcliff, 'To Sedan,' published in the magazine edited by Nicholas Stepanovitch Lvoff.

"The contents of the legend are not the invention of Radcliff himself; rather Radcliff, with his characteristic fantastic imagination, collected various parts into one whole and painted all with poetic colors, which strike one perhaps by their excessive gaudiness, but which are nevertheless interesting."

Passed by the Censor, St. Petersburg, May 17, 1872

This product of "Radcliff's fantastic imagination," the work of one experienced in the perpetration of forgeries, will now be permitted to tell its own story. It requires no commentary. It clearly foreshadows the protocols, with all its accompaniment of melodrama, not even omitting the Devil, himself.

THE JEWISH CEMETERY IN PRAGUE

and

The Council of Representatives of the Twelve Tribes of Israel

"The Jewish quarter of Prague represents a remarkable labyrinth of crooked and narrow streets; it is situated in the outskirts of Prague which witnessed numerous bloody episodes of Bohemian and German history. The dwellers of the dirty and dilapidated houses of this quarter are engaged in petty

trading and profiteering in their own as well as in other parts of the city. Prague is the only city in Germany where the Jews live entirely isolated from the nation whose name they have taken in order to avail themselves of the privileges of the city population and to exploit it for their own purposes. The Jewish quarter in Prague is the same as the rag-fair in Vienna and the Temple in Paris. In these places deals amounting to thousands are transacted daily.

"If you take a few steps along this dirty, foul market-place, you will suddenly come upon an old, high, decayed wall which surrounds a space of from two to three acres. Elder-trees and other wild shrubbery wind around this wall. Old Jewish houses are crowded all along near this wall, threatened with destruction at any moment. The strange circle formed by this wall has an unwelcome, puzzling appearance.

"This is the city of the dead—the renowned Prague cemetery.

"In this abode of rest may be seen the spirit of the nation, whose bones found shelter here after long wandering,—here is stamped all its history, full of sufferings, struggles and resistance.

"It seems as though at any moment these tombs, overgrown with shrubbery, are ready to open, these stones growing for thousands of years are ready to raise themselves, and to let out into the world the restless wanderer with a pack upon his shoulder, with a staff in his hand, in order to go again to strange peoples,—to cheat and combat them and to seek a new Canaan—his dominion! The Jewish cemetery in Prague is the very oldest cemetery known. It was closed by order of the government a hundred years ago. For foreigners it is a historical landmark; for the Jews it is a sacred place. The impression of this deserted spot is intensified by its surroundings. Amidst the closely crowded tombs and monuments, overgrown with moss, only a narrow passage remains which is almost entirely covered with shrubbery of thorn-bushes and mat-weed.

"During the inspection, the watchman will tell the visitor the history of the death of Rabbi Ben Manasseh, the great conqueror of death, and Rabbi Loewe, the most learned Rabbi of the 17th century; he will speak of Simon the Just and of the Polish princess Anna Shmiless. He will then lead the visitor to the monument of Anna Kohn on which can be read the mysterious figure 606, which shows that the Jews, more than twelve hundred

years ago, had buried their dead here, in the legendary times of Lyubush and her daughters.

"If we are not to believe this figure, we must nevertheless agree with the opinion of the Jews that this is the oldest settlement and the first Jewish community in Europe.

"Silently the Jewish guide and the curious foreigner go by one place where under an old lilac bush a heap of stone stands out, and when the foreigner asks, 'What is this?' the guide gives an evasive answer—

"'Beth Chaim—the house of life.' Thus is the cemetery called. Yes, indeed, this place of rest is a house of life, for from here is given the mysterious impulse which makes the exiles masters of the earth and tyrants of nations,—the impulse which directs the golden calf to the chosen tribe.

"The Jewish town has assumed a holiday aspect. The stands of the petty retailers have disappeared; Jewish boys and girls were strolling about in their holiday attire. The houses and windows were adorned with green branches. On the old benches sat men, talking seriously; in the alleys youths were chatting. From time to time men and women in their best Sabbath clothes were going to the synagogue, carrying prayer books in their hands; while poor Christian women whom need had forced to work in this quarter were running with keys and dishes in order to prepare for the feast.

"It was the last day of the Feast of Booths, the day of Assembly, and dusk was gathering over the narrow streets, while the Christian part of the city was still brightly illumined by the last rays of the setting sun. Two men (the older wore a black silk mantle, with long earlocks, which showed that he was a Polish Jew; the other was middle aged, in modern clothes, with diamond studs in his shirt and a heavy golden chain on his vest) walked along the narrow streets, without paying any attention to the crowd.

"The younger seemed to be the guide. Having come with his companion to the little house where the watchman of the cemetery lived, he knocked at the closed door, through a crevice of which the bright light of wax candles was seen, showing the watchman's holiday mood. It was a good summer—a large number of foreigners had visited the cemetery and were generous in their gifts.

"In the doorway appeared the thin face of the watchman,

whose short-sighted eyes began to look fixedly into the darkness.

"Come out into the street, Joel, somebody wants to talk to you!"

"O, God of Justice," said the watchman with amazement, as he came out of the door,—"One of the trustees! What is your pleasure to command me?"

"This Rabbi desires to make a brief prayer in the cemetery; he is leaving to-morrow morning by train."

"In the cemetery? This evening? But you know yourself, Mr. Banker, that I am forbidden to open the gates after sunset, and to-night is also the holy Sabbath."

"First of all, there is no need for you to shout here about my calling," replied the banker, displeased. "Every Jewish rag-picker will know that banker Rosenberg was here to see you. As for the permit to open the gates, I myself, as a trustee, authorize you to do it. I will wait here until he has completed his prayer. The company in your house must not know what we are doing here. Arrange it so that the curious crowd will not rush in there."

"The watchman disappeared in the house, but soon returned with a bunch of keys and opened the gates of the cemetery. He took a lantern along and was about to light it.

"Don't!" said the Rabbi in a low voice. "I don't need any light. Lock the gates from the inside!"

"But, Mr. von Rosenberg——"

"Lock it, I say!"

"The watchman obeyed.

"Now lead me to the grave of the holy Rabbi Simeon-ben-Yehudah!"

"Hold on to my coat, esteemed sir," said the watchman. "It is dark and you may stumble over the old graves."

"I can see better at night than in the daytime, my son!" answered the learned Polish Jew.

"Here is the grave!"

"The old Rabbi reverently leaned over the tombstone. The watchman heard him pronounce a prayer in Jewish. He used so many words of ancient Hebrew, or some other words of a language he did not understand, that he knew only a few separate expressions, although he himself had been in the past a teacher at the Bohemian community.

"Having completed his prayer, the stranger turned to the watchman of the cemetery:

"When you accepted the position from your predecessor, did he not give you certain instructions?"

"Me?"

"Yes, you! It was so from the day the first person was buried in this place."

"Well, and what if he did give such instructions,—how does that concern you? This is the first time I am asked about this matter since I am employed here."

"Because this happens once in a hundred years, and human life rarely lasts as long as that."

"I see that you know about it, Rabbi," said the frightened watchman. "But I can obey you only if you mention the word which was given to me by my predecessor, because I took a sacred oath on the Bible."

"The Polish Jew bent down and slowly pronounced a word of seven syllables."

"The watchman bowed respectfully."

"You are the Rabbi!" he said. "All will be done as you command!"

"You will send away the friends who are feasting in your house before the clock strikes eleven. At the first stroke you will open the gates of the cemetery, and at the last stroke you will get into your house, lock the doors and windows, lie down in your bed and turn into a corpse together with the members of your household,—into a corpse that sees and hears nothing."

"I will neither look nor listen."

"The angel of death will leave your soul in your body and will force you to wander about among the graves to the end of time if you do not carry out my orders correctly. Now go, and remember that by virtue of your position you are the servant of the great Jerusalem synagogue. I need not tell you that you should not say anything to that vain, worldly man who brought me here."

"Both returned to the gates, near which the banker was still on guard."

"Well," he said, "your desire is fulfilled, Rabbi, and you may inform my friend in Warsaw that Rosenberg and Son are always ready to do a favor to a guest recommended by such a personage. Now let us go home; my wife is waiting for us."

"Let us go, my son," replied the Rabbi. "But relieve me of worldly pleasures. I shall spend the night in prayer!"

"The banker shrugged his shoulders and gave the watchman a gold coin.

"'Joel,' he said in a low voice, 'the other trustees of the community must not know about this violation of the rule.'

"The watchman nodded, and the companion again disappeared in the dark streets, which had already become deserted, while in the houses people talked merrily and the sounds of holiday festivities were heard.

"How poor, dirty and dark these little houses looked from outside! But it was quite different within! In the rear rooms of many of these houses the bright light of numerous wax candles was reflected in the splendid high mirrors, in expensive dishes and precious rugs. Girls and women, who in the morning perhaps walked with trays in their hands, now were seated at the tables in heavy silk gowns with golden chains and bracelets; their jewels and diamonds were glittering.

"The clock in the town-hall tower struck ten. In the chapel, near the statue of St. Nepomucenus, upon a stone bench, sat a large-sized man, with the pale serious face of Germanic type. Every physiognomist, looking at him, would have said that this man had devoted his youth to serious scientific work and that he had spent many sleepless nights over books.

"The clock had just struck ten when upon the bridge appeared a man in a light summer coat, of about the same age as the young scientist. His face was pale, of waxen color, without the slightest natural red in his cheeks; his particularly prominent nose indicated his Jewish extraction; his forehead was high and large, his head was strongly developed. He walked straight over to the man who was waiting and who quickly arose.

"'Good evening. I see you have received my letter. Have you it with you?'

"'Yes, I know it by heart, I have read it so many times. "My friend," it is written there, "I have promised to give you the key to the Caballah, if I ever find the opportunity to do so. Although I am not always in the habit of fulfilling my vows, I am ready to fulfil this one, if you will wait for me in the evening of October 8, in Prague, on the old Moldau bridge, under the statue of Nepomucenus." Then follows your name.'

"Yes, that is correct. Have you not yet given up your desire?"

"Less than ever before! You would render science an invaluable service."

"Listen, doctor, bend down a little over the rail; that of which we speak must not be heard even by the waves of the Moldau, if we wish to remain alive."

"The young scientist looked in astonishment at his comrade, but did as he desired."

"Three years ago, in Rome, when I promised to acquaint you with the mysteries of the Caballah, I did it more for the sake of boasting of a power and authority which, in reality, I did not possess. Although I had studied for some time the traditions of my nation, rather out of curiosity than because of the love of knowledge, I knew very well that I could hardly penetrate the corridor of those mysteries which I am still regarding as the sophistry and roguishness of exalted minds, invented for the purpose of holding fools in fear and subordination. But several accidental discoveries, made by me since then, have changed my views and have aroused in me a sense of curiosity."

"You know, notwithstanding our brief acquaintance, that I am not the type of man who would abandon a clue or a conceived plan. What has caused me to make you my companion in satisfying my curiosity—that does not concern you. It is enough that now we have an opportunity to satisfy our mutual desire, and all depends on whether you will agree to accept the conditions upon which I can make you a partner in my investigation."

"If these are not against honor and conscience?"

"In this respect you have nothing to risk, you are rather risking something else—your life. Do you feel that you are capable of facing a serious danger?"

"For the sake of science, yes!"

"Very well, in that case I must tell you that I will lead you to a place which we will not leave alive, if our presence is discovered. The slightest suspicion that we were uninvited witnesses of the secret will bring upon us persecution which will kill us sooner or later."

"You are whetting my curiosity, signor!"

"That is all I wanted to tell you. The other thing—you

know that I am a Jew by birth. Although the Jews have driven me from their midst and cursed me according to their custom and traditions because I adopted Christianity,—still I have my own reasons for stipulating a condition—your word of honor that you will be silent about all you will see and hear, until I authorize you to speak.’

“‘I swear by my honor.’

“‘Very well. You will recall in your investigations of the Caballah that in the mysterious books mention is made of a meeting of the heads or chosen ones of the nation,—a meeting which takes place from time to time?’

“‘Yes, in the Yezire it is said very definitely, and if I understood correctly, such meetings take place every hundred years.’

“‘Yes. The last meeting took place in 1760 and you recall that shortly afterward the movement of Judaism started. It is now 1787 years since the destruction of Jerusalem and this year is designated for a meeting of the Cabalistic Sanhedrin. This is the day of the meeting; the place is this city. I want to be present at this meeting in spite of the danger and am ready to take you along with me.’

“‘But will it not be dishonest to listen, will it not be an unlawful interference with other people’s secrets?’

“‘Per Bacco! as we Italians say; with such hesitations you must abandon once for all the idea of fulfilling your desire. Or do you think that the people who guard the secret of the Caballah will bring it to you on a tray? As far as I am concerned, I shall discover the secret, at any cost!’

“After reflecting a few minutes, the scientist came to a decision.

“‘I shall go with you, come what may!’

“‘Very well. Now we have agreed. Let us go,—there is no time to lose.’”

“The tower clock of the town-hall struck eleven. At the first stroke a key clicked in the lock of the cemetery gates. Then followed profound silence which indicated that the cemetery was open. The lights in the Jewish houses were gradually dying out, and at the same time the sounds of the merry feasting also subsided.

“Mysterious silence reigned in that terrible place.

"The gates creaked softly; the rustling of long coats was heard, touching the stones and shrubbery; finally a vague white figure appeared and slipped by like a shadow along the pathways.

"This figure knelt before one of the tombstones; three times it touched the stone with its forehead and softly whispered a prayer.

"Along the path leading from the gates came an old man, bent, limping, sighing and coughing. He came over to the ancient tombstone, and lowered himself on his knees near the white figure that had entered before him, and he, too, whispered a prayer.

"Then heavy footsteps were heard, and a tall, impressive figure appeared on the road, clad in a white mantle, and he, too, fell down on his knees, as though unwillingly, in front of the tombstone.

"Thirteen times this was repeated. Thirteen old men came over to the tombstone. The doctor counted them, but he could not understand whether they were alive or dead. A shiver crept down his back, his heart began to beat faster from fright. He involuntarily recalled the terrible legend of the Day of Atonement in the tenth month, Tishri, in the synagogue of Posen when, during the prayer of Kol Nidrei, the congregation kept growing larger and larger; unknown people, pushing one another, wrapped in prayer shawls, came in, one hundred after another, until the terrified Rabbi lifted his hand as if to curse and exclaimed: 'He who has flesh in his cheeks, let him throw off the prayer shawl!' Hundreds remained covered, and when the prayer shawls were torn away from them, all saw the skulls of the dead who had come out of the graves to celebrate the Day of Atonement with the rest of the congregation.

"As there, it seemed to him that the prayer shawls had fallen off the heads of the praying old men, and a row of dead skulls appeared. At that moment the clock struck twelve. A sharp metallic sound rang out on the grave, after which a blue flame appeared and illumined the thirteen kneeling figures.

"I greet you, Roshe beth Aboth (heads) of the twelve tribes of Israel,' announced a dull voice.

"We greet you, son of the accursed.'

"A hundred years have already passed. Where have the Nesiyim (princes of the tribes) come from?'

"From the lands where the nation of Adonai has been scattered by the orders of our forefathers."

"Are you ready to fulfil the promise during the coming century?"

"We are ready!"

"Then say, whose representatives are you, and where do you come from? Tribe of Judah?"

"From Amsterdam," replied a strong, loud voice.

"Tribe of Benjamin?"

"Toledo!" came the dull answer.

"Tribe of Levi?"

"Worms!"

"Tribe of Manassch?"

"Budapest!"

"Tribe of Gad?"

"Cracow!"

"Tribe of Simeon?"

"Rome!"

"Tribe of Zebulun?"

"Paris!"

"Tribe of Dan?"

"Constantinople!"

"Tribe of Asher?"

"London!"

"Tribe of Issachar?"

"The answer came in a faint voice and could not be heard distinctly.

"Tribe of Naphtali?"

"Prague!"

"And I am the representative of the unfortunate and exiles," said the man who asked the questions in a dull voice. "I am myself wandering about all over the world in order that I may unite you for the sake of the cause of redemption which has been promised to the seed of Abraham and which was taken from them by the sons of him who was crucified! Who is here of the house of Aaron, let him rise, scrutinize the heads of the tribes and gather the council."

"The man who was the first to arrive rose and then seated himself upon the tombstone. One by one the others came over to him and whispered in his ear a seven-syllabled word, and each time he nodded in approval. After that all returned to

their former places. 'Brethren,' said the Levite, 'our fathers formed a union which compels all those chosen as representatives of the tribes to gather every hundred years at the grave of the great teacher of Caballah whose doctrines give the chosen ones power on earth and supremacy over all the descendants of Ishmael. Eighteen hundred years the struggle has been conducted by the nation of Israel for supremacy which was promised to Abraham and which was taken away from us by the Cross. Trampled under foot by our enemies, under the terror of death and all kinds of humiliation and violence, the nation of Israel, nevertheless, has not abandoned this struggle, and as they are scattered all over the earth, the whole earth must belong to them! Our learned men are conducting this struggle for hundreds of years; the nation is gradually rising from its fall; its power is growing and spreading. To us belongs the earthly god, which was made for us with such sorrow by Aaron in the desert . . . the Golden Calf which the backsliders are worshipping!'

"'We hear!' they whispered on all sides.

"'When all the gold on earth will be ours, the power will go over to us. Then will be fulfilled the promise made to Abraham. Gold is the ruler of the earth. Gold is power, reward, pleasure . . . all that human beings fear and desire. This is the mystery of the Caballa . . . the teachings concerning the spirit which rules the world, and about the future! Eighteen centuries we have belonged to our enemies. The future belongs to us. For the fifth time in the course of the thousand-year-old struggle to which we have consecrated ourselves, those who know of the existence of the secret union have gathered here to take counsel as to the means which are afforded us by the sins of our enemies, and each time, for five hundreds years, a new Sanhedrim, ordered the fiercest struggle. But, excepting Russia, not a single century has been crowned with such success as this one. Therefore we may think that the time for which we are striving is near, and we may say, "The Future is ours!"'

"'Yes, if persecutions against the Jews will not take place in the meantime!' pointed out one of the men with a bitter smile.

"'The dark days of such a danger are passed. The success of so-called civilization among the Christian nations may serve as the best protection for our endeavors. Before listening to the

individual opinions, let us examine the material means, the pure capital possessed by the nation of Israel. . . .’

“‘But against the three and a half million Jews with their money there are 265 million enemies in Europe, or rather 500 million fists,’ remarked one of these present.

“‘The head will protect us against the fists, as in the past. Labor is the slave of speculation, and violence is the slave of wisdom. Who will deny that cunning is the distinctive trait of our nation?’

“‘Our nation is ostentatious and greedy, arrogant and pleasure-loving.

“‘Where there is light there is also shadow. It is not in vain that Adonai our God gave his chosen people the tenacity of a snake, the cunning of a fox, the look of a falcon, the memory of a dog, the diligence of an ant, and the sociability of a beaver. We were in captivity on the rivers of Babylon, and have become powerful! Our temple was destroyed, but we have built a thousand new temples! For eighteen hundreds years we were slaves; now we have grown head and shoulders above all other nations.’

“All the twelve pronounced the concluding words—

“‘Brethren,’ said the Levite, ‘the time has come when, in accordance with the laws of the founder of our union, we must determine ways and means by which the Jews shall attain their goal as soon as possible; our experience of a hundred years will help us in this. We who know must direct and guide the masses which are blind. We, the builders, will combine the dead stones into a pillar which must reach the sky.’

“‘The Tower of Babel was destroyed by the hand of Him whose name I dare not pronounce,’ said the sceptic.

“‘Our structure rests upon the foundation of the promise made to Abraham. It is your turn to speak, representative of the tribe of Reuben! By what means will the Jewish nation achieve power and supremacy over all other nations on earth?’

“A shrill, unpleasant voice then spoke:

“‘All the princes and the lands of Europe are at present in debt. The stock exchange regulates these debts. But such things are done only by movable capital; therefore all the movable capital must go over to the hands of the Jews. The foundation for this is already laid, judging from what we have heard here. If we will be supreme in the stock exchange, we will attain the

same supremacy in the governments. Therefore it is necessary to facilitate loans in order to get them into our hands all the more. Wherever possible, we must take in exchange for capital, mortgages on railroads, taxes, mines, regalia and domains. Furthermore, the stock exchange is a means for the transfer of the belongings of the small people to the hands of the capitalists, by drawing them into stock gambling. Transactions in securities are a splendid invention of our nation. Although the stock exchange members cheat one another sometimes, it is the outsider who always pays in the end.

"The voice which resounded on the Paris Bourse became silent.

"Do the *sekenim* agree with the opinion of our brother?" asked the Levite.

"A whisper of approbation was the answer to this question.

"Representative of the tribe of Simeon, it is your turn now!"

"A serious, dull voice resounded after this order. Each word was pronounced slowly and thoughtfully:

"Ownership of land is always the iron-clad, everlasting possession of every country. This in itself gives power, respect and influence. Therefore, the Jews should secure the possibility of acquiring real estate. It will not be hard to accomplish this, if we acquire movable capital. Therefore it is necessary to facilitate loans on land. Under the fear of scandal we will destroy land wealth and minimize its importance. Ownership of land should be mobilized, if lands are sold as other commodities. The more we help in the breaking up of estates, the more easily will they fall into our hands. Under the pretext of relieving the poor classes, it is necessary to levy all taxes of states and communities on the land owners. When the land is in our hands, the labor of the Christian workers and farmers will give us a tenfold income."

"He who did not belong to any tribe laughed sneeringly.

"This advice is good, but not new. Ask in Paris and in Vienna, who owns the houses there?"

"A whisper of approbation was heard again.

"Tribe of Judah, your turn!"

"The voice that resounded was marked with conviction and reminded one of the sound of the Thaller.

"Industry, the power of the burgher, which hinders the Jewish nation, must be paralyzed even as agriculture. The manufac-

turer should be no better than an ordinary worker. The means to accomplish this may be the unlimited freedom of trade. The manufacturer will take the place of the artisan as he does not have to work, only to speculate. The children of Israel can adapt themselves to all branches of work. Their capital and dexterity will be the substitute for right. Transforming the artisans into our factory workers, we will be in a position to direct the masses for our political purposes. Whoever resists this system will be destroyed by competition. The senseless and ungrateful masses will not support the artisans in this struggle, if commodities are reduced in price to a certain extent.

"A noisy approbation of the new Sanhedrin showed that the soundness of this advice had long been appreciated and even applied in practice.

"'Now it is my turn,' said the representative of Levi—I speak in the name of the tribe of Aaron. The natural enemy of the Jews is the Christian church. Therefore we must try to humiliate it, we must instill into it free-thinking, scepticism, and conflicts. Therefore we will, first of all, start a war on the clergy, we will try to arouse suspicion against it and ridicule it. The main pillar of the church is the school. Therefore we must gain influence over the young. Under the guise of progress and the equal rights of all religions, we will destroy the study of religion in Christian schools. Then the Jews may become teachers in all schools; then religion will be taught at home. And as there is little time left for that, the spirit of religion will gradually decline, and eventually it will be destroyed altogether. Agitation for the appropriation of property belonging to the churches and schools, the transfer of church property to the state, or (what is the same) into the hands of the Jews, will be our reward!"

"Again approbation followed the words of the man who had spoken. Nobody contradicted him and he announced:

"'Representative of the tribe of Isaachar, it is your turn!"

"Now an old, trembling voice spoke:

"'Let our brethren strive for the abolition of armed force. The coarse military art is not for the sons of Israel. Not everyone can be a Gideon! The army is for the defense of the throne and the school of narrow patriotism. Not the sword, but reason and money must rule. Therefore at every opportune instance, it is necessary to help the downfall of the military class, to arouse

suspicion in the masses against it, and to incite animosity against one another: It is enough for the soldiers to do police duty and to protect the wealthy from those who have nothing.'

"'The Lion of Judah has spoken,' said the stranger angrily. 'David conquered Goliath. The nations will soon wear long coats instead of military armour. A slap on the bourse will be equivalent to a lost battle.'

"It looked as though a storm was rising against this arrogant sarcasm, but one word from the eldest restored them all to calm.

"'This is the son of Baal! He may say whatever he pleases. But he will do whatever is decided by the council of the tribes.'

"'The tribe of Zebulun may speak!'

"A dull voice, like a storm in the distance, said as follows:

"'Our nation is conservative to its very root, and clings fast to what is old. But our interest demands that we participate, or, rather, direct the movements of nations. It is indisputable that ours is a time of many reforms, whose main purpose is the amelioration of the material condition of the needy classes. But for this the propertied classes must sacrifice their capitals. Capital is in the hands of the Jews. Therefore they must outwardly take part in the movement and try to divert it from social and political reforms. The masses themselves are blind and foolish, and permit the shouters to rule over them. Who shouts more loudly and more shrewdly than the Jews? Therefore our nation has been the first on the platform, in the press, and in all Christian communities! The more communities and meetings, the more dissatisfaction and idleness. From this it follows inevitably that the people grow poorer, that they become subjected to those who have money, leading to the enrichment of the latter. Besides, every movement makes us richer, for the smaller people are ruined and are contracting debts. The instability of the foundation increases our power and our influence. Therefore the support of every kind of dissatisfaction, every revolution, increases our capital and brings us nearer to our goal.'

"This terrible speech was followed by prolonged silence. Every member of this secret Sanhedrim seemed to be thinking of its terrible meaning. The son of Baal again laughed hoarsely.

"'Are you afraid of blood? It isn't yours.'

"Then one member of the gathering expressed his approval, and all others followed his example.

"Son of the tribe of Dan, your turn!"

"The answer bore the stamp of a Jew of the lower order:

"Every business in which there is speculation and profit must be in our hands. That is our natural right. First of all, we must get control of the traffic in liquor, butter, wool, and bread. Then we shall have in our hands agriculture, farming. We can prepare bread everywhere, and if dissatisfaction and want should arise, we can easily throw the blame on the government. Petty wares, which give a great deal of trouble and yield very little profit, we can leave in the hands of the Christians. Let them work hard and suffer as the chosen people suffered for several centuries."

"This speech scarcely needed approval. The Levite called on the next one.

"Tribe of Naphtali?"

"The following words rang out shrilly and with assurance:

"All governmental positions should be open to us. Once this principle is established, the cunning and flattery of the Jewish employees will help them to penetrate even there, and they will have real influence. I am speaking only of the posts which bring honor, power, and pre-eminence. Positions which require work and knowledge may remain for the Christians. Therefore the Jews may neglect positions of secondary importance. Justice is very important for us, the law is a great step forward. This occupation is suited to the cunning and skill of our people and gives us influence and power against our natural enemies. Why can't a Jew be Minister of Education as he has already been more than once Minister of Finance?"

"Remember the scaffold of Haman, the fate of Shushan and Leopold!" said a warning voice.

"Why does the raven croak about the past which is so distant and almost forgotten? More than one of our people has been a Minister in France and respected by the King himself."

"Approval was expressed in a tone of satisfied pride; then the orator continued:

"Our people must be among the legislators of the governments. The laws of the goyim against the children of Israel must be abolished. We will maintain the laws of our Fathers. We need no longer any laws that would protect us. No. We must concern ourselves about laws that will give us privileges. A mild law respecting bankruptcy, promulgated in the interests of

humanity, would be a golden mountain in our hands. First of all we must see to it that the law regarding usury is abolished in all countries under the pretext that money would thereby become cheaper. Money is just such a commodity as others, and the law should give us the right to regulate its price according to our desire.'

"Now is the turn for the tribe of Benjamin.'

"What can I add to the counsel of such wise men? The Jew should also make use of honors, and should be at the head of all organizations that may give him honor without risks, and he should engage in science and the arts which are more adapted to the character of our people and which we can master more easily. We can become good actors and philosophers, because there is room for speculation in these domains. In the arts our people will look after the reception and will burn incense to ourselves. In science we will take up medicine and philosophy. These afford opportunities for theories and speculation. A physician penetrates the secrets of families and holds their lives in his hands.'

"Tribe of Asher, your turn!"

"We must demand free marriage between Jews and Christians. Israel will only be the gainer, even though there be an admixture of impure blood to a certain degree. Our sons and daughters will marry into renowned and powerful Christian families. We give money and thus have influence. The Christian relationship cannot have a bad influence on us, while we can exert a strong influence over them. That is one thing. Another thing is that we respect the Jewish woman and we enjoy the forbidden pleasure with the women of our enemies. We have money, and for money we can get everything. A Jew must never make a daughter of his own race his mistress. If he should desire to sin against the Seventh Commandment he should content himself with Christian girls.'

"What is the use of employing the beautiful girls of the goyim in our stores if not for this?" angrily interposed the representative of the evil spirit. "Whoever will not want to satisfy our desire will get no work, consequently no bread. Go to the large cities and you will see that they are not waiting for your wise men's orders. Substitute a contract for sacrament in the marriage of Christians and their wives and daughters will come to you still more readily.'

"The terrible cynicism of these words, touching such a delicate subject, must have produced a profound impression, especially since the views of the ancient doctrines were so strict on the topic of moral purity.

"'What does the law say?' asked one of the twelve.

"'For adultery with a woman of our own people—death; for seducing a girl—a fine, if she was not betrothed; if she was betrothed—death. But the law is not so rigorous with regard to one who lives with a slave—her body belongs to her master.'

"'Are the goyim better than our slaves?'

"This explanation was followed by a whisper of approval.

"'The tribe of Manasseh may speak now!'

"The last of the orators lifted his hand and during his speech he raised and lowered it, as if desiring thus to make a stronger impression by his words. His voice was hoarse and unpleasant, but he spoke skilfully and with assurance.

"'If gold is the first power in the world, the press is the second. Of what value are all the opinions and advice given here without the aid of the press? We will attain our aim only when the press is in our hands. Our people must direct the daily publications. We are cunning, shrewd, and we possess money which we know how to utilize for our purposes. We need great political newspapers which mold public opinion—criticism, the literature of the streets and the stage. In this way we will crowd out the Christians step by step, and will dictate to the world what it should believe in, what it should respect, and what it should curse. We will repeat the sorrowful cry of Israel and the complaints against the persecutions which are directed against us. Then, even though each individual may be against us, the masses, in their stupidity, will always be for us. With the press in our hands, we can turn wrong into right, dishonesty into honesty. We can shake all foundations, and separate families. We can destroy faith in all that our enemies, until now, have believed. We can ruin credits and arouse passions. We can declare war; we can award fame or disgrace. We can uplift or ruin talent.

"'When Israel shall have gold and the press in his hands, we will be able to ask: "On what day will it please you to *put on Atarah* (crown) which belongs to us by right, to erect *Shisse* (?) and extend the *Shebet* (sceptre) over the nations of the earth?'"

"A noisy greeting followed these words and the agitated men

who listened hardly understood for some time what was being said at the meeting. At last the voice of the Levite called upon all to be silent.

"The Roshe-Bate-Aboth of the twelve tribes have uttered words of wisdom. These words will be as pillars for the times to come, if the son of him "who has not rest" will write these words upon his memory and spread the seeds among the nation of Israel in order that it may grow to be a mighty tree. They will be the sword with which Israel will strike down his enemies. Our posterity must share among themselves happiness, wealth and power as it shared misfortune and dangers. They must help one another. Wherever one of them places his foot, he must drag another—his brother—along with him. If one of them is unfortunate, others must help him, if he but lives according to the law of our nation.

"He who was in prison for ten years, may become a rich man to whom princes will bow, if only our people will not forsake him. Where everybody is against us, all will be for us. After forty years of wandering in the desert, the hand of Jehovah brought us to power in the land of Canaan; the same hand will lead us after forty-five times forty years from our misfortune and miseries to rule over lands which are forty-five times vaster than Canaan. If Israel shall obey the decision here adopted by the Sanhedrin of the Caballah, our grandchildren, coming a hundred years hence to the grave of the founder of our union, will announce to him that they have indeed become the princes of the world and that the promise made to the nation of Israel has been fulfilled. Other nations will become his slaves! Renew our oath, sons of the golden calf, and go to all lands of the world.'

"The blue flame flared up brightly upon the grave of the Rabbi; each of the thirteen threw upon the tomb a stone which each carried under his cloak.

"It seemed to the doctor that on the top of the tombstone, in the bluish flame, there appeared a monstrous golden figure of an animal.

"Then he heard the same metallic sound that he had heard when the light first appeared. Then impenetrable darkness covered the cemetery.

"The white figures again slipped by among the tombstones. The gates creaked softly.

"The clock in the tower struck two past midnight. The last of the mysterious visitors knocked at the window and a hoarse voice said (as though the speaker knew that the watchman was not asleep):

"Close the house of life, watchman of those who are awaiting the resurrection, and may your lips be sealed with the seal of Solomon for a hundred years.'

"The scholar still lay motionless; he was afraid to stir; all he had heard had made upon him such a dreadful impression.

"A noise near him indicated that his companion was rising.

"To concentrate in their hands all the capital of the nations of all lands; to secure possession of all the land, railroads, mines, houses; to be at the head of all organizations, to occupy the highest governmental posts, to paralyze commerce and industry everywhere, to seize the press, to direct legislation, public opinion and national movements—and all for the purpose of subjugating all nations on earth to their power! No! I shall struggle against the golden calf and shall smash it to pieces as Moses smashed it in the desert.'

"What we heard is a threat against all society. Here is my hand, I will be your comrade in this struggle against the power of gold.'

"The Italian shook his head, but accepted the extended hand. 'No,' he said, 'I want to act alone. There is a force which, if properly directed, is not weaker than gold. That force is poverty and her companion, labor. I shall call them out and lead them into battle. Proud Israel! Beware! I shall put against you the *Artel* (union) and Labor.'

"And I,' said the scholar, with animation, 'all that is lofty and noble,—science, idealism, faith—I shall lead these against this materialism.'

"His comrade laughed:

"Your ideals will crumble as clay striking against metal. Only the forces of poverty and hunger can be the fighters that will defeat the golden calf. Our ways part here; you will go one way, and I another. My promise is fulfilled; but remember your vow—be silent as to all that you have heard and seen here!"

This is the weird, fantastic "thriller" from which sprang the Protocols. It is the first stage. According to this story not only were there present at a secret meeting in the Prague Cemetery, the representatives of the twelve tribes of Israel, ten of which totally disappeared nearly twenty-five centuries ago, but also the son of "the accursed one," the Devil, was there, making side-remarks from time to time. His assigned function was that of spreading the decisions of the Wise Men of Zion among the Jews in order that they conquer the world.

Dr. Herman L. Strack, professor of theology at the University of Berlin, one of the foremost Christian authorities on theological and religious literature, commenting on this Goedsche-Retcliffe concoction, says that this tale of the ghostly convocation in the Jewish cemetery at Prague, discloses no real knowledge of Judaism, that the reference to mixed marriages indicates gross ignorance of actual Jewish thought, and that the Hebrew words supposed to have been employed by the spokesmen for the various tribes appear to have been borrowed from a dictionary. He also points to Goedsche-Retcliffe's story and the "Rabbi's Speech" about to be mentioned as the sources of the Protocols.

THE RABBI'S SPEECH

To the Jewish People.*

[Paragraphs which are indented and parts in italics were omitted in the Butmi version, but are given in the French publication "Le Péril Judéo Maçonnique—I. Les Protocols des Sages de Zion," by Jouin, Paris, 1920.]

"Our fathers ordained the chosen ones in Israel to gather, without fail, once every century, at the grave of our great Master Caleb, the sainted Rabbi Simeon Ben Judah, whose great knowledge is imparted to the elect of each generation to gain the power over the whole world and authority over all the descendants of Israel. . . .

"It is already eighteen centuries that the war of Israel is being waged with the power which had been promised to Abraham but which had been snatched away from him by the *Cross*. Trampled under foot, humiliated by his enemies, ceaselessly under threats of death, of persecution, of rapine and violence of every sort, Israel has not succumbed; and if he is dispersed over the whole world it is because the whole world should belong to him.

"It has been for a few [eighteen] centuries now that our learned men have been fighting against the Cross with courage

* NOTE. (Toward the end of the last century there appeared a book in London by Retcliffe entitled "A Review of Political and Historical Events During the Past Ten Years." This work was translated into French. The French periodical press, without waiting for the complete translation of the book, reproduced certain parts of it because they were of special interest. Thus the French newspapers and magazines published translations from the English of an intensely interesting speech, most edifying for Russia (from the Hebrew), delivered by one of the Rabbis, **THE AUTHENTICITY OF WHICH SPEECH IS VOUCHERED FOR BY THE ABOVE-MENTIONED AUTHOR.** This inimitable gem must in the eyes of Russians assume all the more importance since it is brought out by that "highly civilized" humane and practical country, England, which has given protection to the Russian Jews against the unsuccessfully invented persecutions on the part of the Russian government and people. This monstrous document was sent at the time in printed form, in the French language, to the editorial office of the Odessa newspaper "Novorosisk Telegraph" for those who might want to examine the accuracy of the translation published in No. 4996 of that newspaper, dated January 15, 1891, and reprinted in No. 21 of the Petersburg newspaper "Znamya," dated January 22, 1904. **THE SPEECH RELATES TO THE TIME OF THE SANDERIN OF 1890.**)

and persistence which nothing can break. Our people is rising gradually and, with each day, its forces are growing. *It is to us that this God of the day belongs, which was erected by Aaron in the wilderness, this golden calf, this universal deity of the epoch.*

"When we become, at last, the sole possessors of all the gold

to be found on earth, the true power will practically be transferred to our hands, and the promises made to Abraham will be fulfilled. *Gold—is the greatest power on earth; it is might, reward, the instrument of every authority, it is all man, both fears and desires. This is the sole mystery, the most profound science of that spirit with the aid of which the entire world is ruled.* This is what the future holds in store. Eighteen centuries have belonged to our enemies; this century and the following must belong to us, the People of Israel, and will be ours, without fail. Here, for the tenth time during a thousand years of cruel and incessant struggle with our enemies, have assembled at this cemetery; at the grave of the great Master, Caleb, the sainted Rabbi Simeon Ben Judah, the elect of each of the tribes of the Israelite people, in order to discuss and agree upon, the means of making use, in the interests of our cause, of all the tremendous mistakes and errors, which our enemies—the Christians—have not ceased to commit. Every time the new Sanhedrin (assembly) proclaimed and preached merciless warfare against our enemies, but not once during the past centuries did our forefathers succeed in concentrating in our hands such an enormous quantity of gold [*and consequently of power*] as the nineteenth century has given us. We are therefore able, without any senseless illusions, to flatter ourselves with the hope of attaining our goal before long, and we can look forward with assurance into the very eyes of the future.

"Persecutions and insults,—these sombre and tortuous times, which the people of Israel bore with heroic patience,—have fortunately come to an end, owing to the progress of civilization among the Christians, and this progress is the best shield under which we can hide and scheme, in order that we may cover quickly and decisively the last leg of that distance which divides us from our supreme aim. Let us cast a cursory glance at the

economic situation of Europe and analyze the resources which fell to the Israelites from the beginning of the present century, owing to the concentration in their hands of the tremendous capital which is in their possession at the present time. It turns out that in Paris, London, Vienna, Berlin, Amsterdam, Hamburg, Rome, Naples, etc. [*and in all lands—the Rothschilds*], that everywhere, the Israelites are the masters of the financial situation, being as they are possessors of many billions, not to mention localities of the second and third class where all the financial funds are in their hands and not mentioning that, without their direct influence, no financial operation, no work of any importance, could be carried out anywhere at any time. At present, all the emperors, kings and ruling princes are burdened with tremendous debts incurred in order to be able to maintain numerous standing armies [*to sustain their tottering thrones*]. The Bourse quotes and regulates these moneys, and we are the full masters of the Bourse in all the centres of the globe. The problem before us now is to facilitate even to a greater extent the means of contracting these loans and thus to become the sole managers of all valuables, after which the exploitation of all their railroads, mines, forests, large factories and industrial plants, as well as of all other (real property) including duties and taxes, will fall into our hands, as a security for the capital lent by us to the various States.

“Agriculture will forever remain the principal source of a country’s wealth. The possession of large plots of land will pave for us even a broader way to honors and will strengthen our influence (over the highest officials of the country). From this follows, that our efforts will be directed towards inducing our brethren in Israel to make large agricultural purchases. We must, therefore, do our utmost to break up large estates into small parcels, in order to be able to purchase them in the easiest and quickest way. Under the pretext of trying to help the working classes, it is necessary to oppress the large landowners with taxation in all its severity. When these possessions will thus gradually be transferred into our hands, the whole labor of the Christian proletariat will become for us a new source of tremendous profits. *Since the Christian Church is one of our most dangerous enemies, we must work tirelessly to weaken its influence, and in order to accomplish this, it is necessary to use all our efforts to implant in the Christian intellectual class ideas*”

of atheism, scepticism, dissension and to call forth religious disputes among the newly-formed groups and sects of Christendom.

“Logically, we must begin by depreciating the ministers of this religion. Let us declare open war on them, let us provoke suspicions on their devotion, on their private conduct, and by ridicule and persiflage we shall be right in the consideration attached to the state and the costume of the priest.

“Every war, every revolution, every political and religious upheaval brings nearer the moment when we shall attain the great end for which we have been striving so long. Commerce and speculation—these branches, most plentiful in their fruits,—must never be suffered to slip out of the hands of the Israelites.

“ . . . and once these branches have become identified with us, we shall, through the flattery and perspicacity of our executives, know how to penetrate to the prime source of true influence and power. It is understood that we are concerned only with those pursuits that entail honors, power or privileges, for all those that require knowledge, labor or disagreeable conditions, these can and should be left to the Christians. The magistrature is an institution of prime importance for us. The legal profession develops most the faculty of civilization and initiates one furthest in the affairs of our natural enemies, the Christians, and it is through it that we can subject them to our mercy. Why should not the Jews become Ministers of Instruction when they have so often been Ministers of Finance? The Jews must also aspire to the rank of legislators with the object of abrogating the laws made by the Goim, faithless sinners, against the sons of Israel, the true believers, in their invariable attachment to the holy laws of Abraham.

“Moreover, on this point, our plan is nearing the most complete realization, for progress has nearly everywhere recognized and accorded to us the same civic rights as to Christians, but that which it is of importance to obtain, that which must be the object of our ceaseless efforts, is a law less severe on bankruptcy. We shall make of it a gold mine more rich than were ever the mines of California.

"With this object in view the people of Israel must direct its ambition towards those high offices of authority which have the power to distribute honors and esteem. The most assured way of attaining such offices is to have weight and importance in the various industrial enterprises, financial and commercial operations, and to be on guard for all pitfalls and temptations which may lead to the prosecution of the sons of Israel in the country's courts.

"Our people, in deciding upon one operation or another, must be guided by wisdom and tact, which are the distinguishing traits of its natural gifts. We must not remain passive to anything that may aid us in gaining a place of honor in society; philosophy, medicine, law, political economy—in other words, all branches of science, art, literature—represent a wide field where even our smallest successes, developing our abilities, will be of great benefit to our cause.

"These vocations are inseparable from speculation. Thus the production of a musical composition, even though it be very mediocre, will furnish to our co-religionists a plausible reason for elevating on a pedestal and surrounding with a halo the Jew who will be the author of it. As for the sciences, medicine and philosophy, they must equally be a part of our intellectual domain.

"To the physician are usually confided the most intimate secrets of the family and he, therefore, holds in his hands the health and life of our ancient enemies—the Christians. We are obliged to encourage matrimonial unions between Israelites and Christians, for the people of Israel, risking no loss whatsoever from such contact, will only gain from such unions.

" . . . The introduction of a certain quantity of impure blood into our God-chosen race will not corrupt it. Our daughters will furnish us with these marriages alliances with Christian families that possess influence and power. In exchange for the money that we give, it is just that we obtain influence on everything that surrounds us.

"Our relationship with the Christians will not make us deviate from the path we have always been following; on the contrary, with a certain degree of artfulness and cunning, this relationship will gradually make us full masters of their destinies. *It is*

desirable, that the Israelites refrain from keeping concubines of our holy faith and rather select Christian girls for the part. The substitution of the simple formality of a contract before some civil power for the church ceremony is of the greatest importance to us, because on this condition Christian women will overflow our camp.—If gold is the first power on this earth, then the second power is undoubtedly the press. But of what significance is the latter without the former? Since we cannot realize all the above-stated aims without the assistance of the press, it is absolutely necessary that the management of all the newspapers and magazines of all the countries, be in our hands. The possession of gold, of the press and of sufficient means for the satisfaction of certain qualities of its soul, will make us masters of public opinion and will subjugate to us the masses.

“Following this method on every step of our way with a persistence which is one of our highest qualities, we will push the Christians aside and reduce their influence to zero. We will dictate to the world what it should believe, what it must revere or despise. It is possible that persons will be found who will arise against us; arming themselves, they will hurl insults and curses at us; but the docile, ignorant masses will harken to us and will take our part. Once we become absolute masters of the press, we will easily be able to refashion the ideas of honor, of virtue, of faithfulness—and to deal the first blow to the family-conception which is considered to this day as the most sacred institution and which must be reduced to a state of decay. We shall then be able to uproot the belief in that which our enemies, the Christians, shall have worshipped until that time and instead of that, having brought up the army in a spirit of infatuation with the various passions, we shall openly declare war upon everything that the gentiles are at present revering and worshipping.

“May all this be understood and noted, and let every child of Israel become imbued with its true principles. Then our might will grow like a gigantic tree the branches of which will bear fruits, known as riches, pleasure, power.

“ . . . as a compensation for that hideous condition which for long centuries has been the unique lot of the people of Israel.

“When one of us makes a step forward let the next one follow him. If his foot slips let his co-religionists hasten to

support him. If an Israelite is trapped by the court of the country in which he resides, his brethren in faith should use all their efforts to get him out of trouble or to help him otherwise, but on the condition that the Israelite in question acted according to the laws which Israel observes strictly and guards for so many centuries, and the precepts of our religion.

"Our people is conservative, faithful to the religious ceremonies and usages which our ancestors have bequeathed to us.

"It is very important for us to pretend to be expounders and protagonists of social questions prevalent at the time in a country, especially of those whose aim it is to better the fate of the workingman; but, in reality, our efforts must gravitate towards possession and rule over the movements of public opinion.

"The blindness of the masses and the tendency of their leaders to yield to oratory, as empty as it is loud, make them easy prey for us and a double weapon for our popularity and credit. With the aid of oratory, our speakers will be able to make people believe our artificial enthusiasm which Christians usually attain through the medium of genuine sentiment.

"It is necessary, to support as much as possible, the Proletariat and to subjugate it to those in charge of the finances. Acting in this manner, it will be for us to incite the masses, whenever we shall need them. We will use them as weapons for upheavals and revolutions and each of these catastrophes will move our cause forward with gigantic strides and will bring us, with a quick pace, nearer our goal—to reign over the entire world, as it was promised by our Father Abraham."

The editors of the protocols in Europe and America, realizing that these passages would disclose to intelligent people the real motive of the Nilus protocols and thus discredit them, have deliberately omitted them in the translations.

Here are some of the omitted portions of the notorious Nilus book, which are his own utterances and do not purport to constitute a part of the Protocols. They are translated from a photographed copy of the volume in the British Museum:

* * * * *

"We have succeeded in obtaining for our use from a man close to us, now deceased, a manuscript in which are described with unusual precision and clearness the course and progress of the universal fatal mystery aiming to bring the apostate world to an inevitable catastrophe. This manuscript was given to us about four years ago (in 1901) with the assurance that it was an accurate copy—a translation of the original documents stolen by a woman from one of the most powerful and sacred directors of Freemasonry after one of the secret meetings of the 'initiates' in France, the present nest of the Freemason's sect. This manuscript under the general title 'Protocols of Meetings of the Wise Men of Zion' I now call to the attention of all who wish to see or hear. These 'Protocols' at a first cursory glance might seem to be what we are accustomed to call truisms; they are more or less commonplaces although expressed with a boldness and a hatred not altogether customary in commonplaces. A proud, deeply-rooted, ancient, for a long time secretly growing,—and what is more frightful than all,—a religious rage boils between the lines, bubbling over and escaping from the overfilled vessel of violence and vengeance, already approaching complete triumph.

"It must be mentioned, by the way, that the title of the manuscript does not fully justify the contents: these are not protocols of a meeting but rather the report of someone in power, divided into parts which are not even always logically connected: the impression remains that this is a fragment of something much more significant, the beginning of which has been lost. The origin of the manuscript, as given by us above, furnishes sufficient explanation of this.

* * * * *

"We may perhaps be reproached, and justly, for the apocryphal character of the document presented. But if it were possible to demonstrate its accuracy by documents or through the testimony of trustworthy witnesses, if it were possible to unveil the faces of those who are at the head of the world conspiracy and who hold its bloody strings in their hands, then the very 'mystery of lawlessness' would be infringed upon, and it must remain intact until its incarnation in the 'son of destruction.' In the complexity of the present criminally-earthly process *we must not search for direct evidence*; we are forced to content ourselves with indirect proof and of these it seems that the attention of the sad Christian observer is fully satisfied.

"The history of the Rothschilds show that the whole republican era of France is due to Zion and that not a single one of those elected to office has to this time ever done what he promised to do, if the demands of his electors did not coincide with the plans of the government of Zion.

"What has become of unfortunate France! . . .

"Let him who has ears, listen!"

* * * * *

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

"Speaking lies in hypocrisy; having their conscience seared with a hot iron;

"Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.'

"Is not this Tolstoy and his followers scattered over the whole world?!"

* * * * *

"In every age there have been many women 'drowning in sin and led on by various lusts': the ebb and flow of this sin in woman's heart characterized whole epochs of particular human defection but at no time of the seeming triumph of sin have there been women 'constantly studying'—this sign represents entirely a universal inheritance and is an exclusive characteristic of our epoch.

"Who is ignorant of the so-called 'woman question,' the emancipation of woman, that has already succeeded in breaking up so many families and which threatens an even greater disruption in the future?! . . .

"For the sake of some phantom the bride and mother abandons her true mission. Is not this the greatest and most unfortunate world revolution!"

* * * * *

"The Sanhedrin was unseizable and invulnerable. It carried the roots of evil from France into Scotland, where under a different name it entered into a league with united England, with whom, after having let it go behind the curtain of its secret and having declared deadly war to papism, it cooperates even to the present day, helping out England in her exploits over the whole world with its capital and concessions, in which respect the Sanhedrin was never penurious.

"As to the question why England and no other European government was chosen as the point of resistance for the fighting Sanhedrin, the Sanhedrin gives no reply. We are inclined to think that the cause is to be found in the isolated island position of the sufficiently strong government, and perhaps in the kinship between the English and the Jews.*

"Having covered the whole of Europe with a network of Masonic lies (the symbol of the temple of Solomon is preserved for them also), possessing countless millions, in face of the general fall of the Christian spirit among the European peoples, in whom there was artificially spread and supported the cult of the golden calf; having poisoned the idea of godliness and spirituality in the heart of the peoples by 'scientific' theories, the Sanhedrin—the priest of the golden idol created by it, has gained control of the spiritual life of all Europe, and with its help, with the help of its gold, with the sold consciousness of those standing at the helm of power, and with the help of its faithful ally—England, it has corrupted and perverted all the political foundations of Europe, and through them the well-being and spiritual health of its population. The French revolution, glorified by the Masonized historical science of 'greatness' and the fall of the 'great' Napoleon have shown to the world the significance and strength of the Sanhedrin. But the world did not recognize the new manifestation of Satan: at that time the words of truth of the Evangel and the apostolic foresight had become alien to him."

* As is known, there is a scientific theory which tries to prove that the English are the descendants of one of the scattered tribes of Israel. The Sanhedrin which directs the course of contemporary science, is not ashamed to produce whatever theories are advantageous to them. According to certain tenuous evidences in the air it seems that a new theory is being produced according to which the honor of birth relationship with the God-elected Sanhedrin is extended to America and . . . Japan. AVIS A L'ANGLETERRE! . . .)

Thus the Protocols were in 1907 presented by G. Butmi, dedicated to the Black Hundreds, as Masonic, not as Jewish documents. In his introduction the author says, in part, as follows:

“These secret protocols were secured with great difficulty in fragmentary form, and were translated into Russian in December, 1901. It is almost impossible to get at the secret depositories again where they are hidden, and therefore they cannot be reinforced by definite information as to the place, day, month, year, where and when they were composed.

“The reader who is more or less familiar with the secrets of Freemasonry will draw from the general character of the criminal plot, outlined in the protocols, the conclusion as to their authenticity, and from several details he will suppose with great certainty that the mentioned protocols were taken from the documents of the Masonic lodge of Egyptian ritual, or Mizraim, which is joined mostly by Jews. . . .

“But the above-mentioned failure to mention the time and place where the protocols were composed might call forth in the reader, who is entirely unfamiliar with the abominations of Masonic doctrines, doubts as to the authenticity of these documents.”

At the end of the “protocols” published in this edition by Butmi, in 1907, there appears a note by the man who declares that he had secured and translated the documents from the French, on December 9, 1901, and in the very first two lines of his note, he states that the representatives of Zion mentioned in the documents are not to be confounded with the representatives of the Zionist movement. The Russian mystic Serge Nilus, in his later editions, connected the documents with the Zionist Congress in Basle and with the head of the Zionist movement, Dr. Theodore Herzl.

The translator, as do Nilus and Lutostansky, also gives a version of “the political plan devised by the Wise Men of Zion.” This translator, however, states that the “po-

litical plan was conceived 929 years before the birth of Christ. It was invented by Solomon and Judean sages in theory.”

Here follow extracts from the so-called Translator's Note:

во если имъ не дать крови, они не спятъ, а борются...

Примѣчаніе переводчика.

Иаложенные протоколы подписаны Сіонскими представителями (не смѣшивайте съ представителями сіонистскаго движенія). Они выхвачены изъ цѣлой книги протоколовъ, всего содержанія которой не удалось переписать по краткости времени, даннаго на прочтеніе ихъ переводчику этихъ протоколовъ. Къ нимъ было приложено еще небольшое прибавленіе и планъ завоеванія міра Евреями мирнымъ путемъ. Эти протоколы и чертежъ добыты изъ тайныхъ хранилищъ Сіонской Главной Канцеляціи, нынѣ находящейся на французской территоріи.

На упомянутомъ чертежѣ значился весь политическій планъ Сіона по отношенію къ имѣющимъ быть пройденными этапамъ

Translator's Note.

“The expounded protocols are signed the representatives of Zion (*do not confound them with the representative of the Zionist movement*). They were taken out of a whole book of protocols, the entire contents of which it was impossible to copy because of the short time allowed the translator for reading these protocols. A small appendix was attached to them and a plan of conquering the world by the Jews by peaceful means. These protocols and the Sketch were taken from the secret depositories of the Main Office of Zion, now located on French territory.

“The above-mentioned sketch contained the entire political plan of Zion with regard to the stages to be passed through by this movement and to the means of passing from one to another. The aforesaid political plan was conceived 929 years before the birth of Christ. It was invented by Solomon and the Judean Sages in theory; according to historical events, it was elaborated and enlarged by their followers initiated in this plan.

"These sages decided to conquer the world peacefully for Zion, with the cunning of the Symbolic Snake, whose head should be composed of the Jewish Government initiated in the plans of the Wise Men (always masked even to their people), and the body—the Jewish nation.

"Crawling into the bosom of governments, this snake has undermined or eaten away all non-Jewish governmental powers, according to their growth, in various continents, but particularly in Europe, which he should do also in the future, following exactly the outlines of the plan until the cycle of the road travelled by it will close by the return of the head of the Snake to Zion,—that is, until this snake will include in the sphere of its circle all Europe, and through Europe the whole world, utilizing all forces conquered by economic means in order to draw the other continents into the sphere of its cycle. . . .

"For instance, the economic theory of the ballot system has made it possible to carry out everything that was desirable in the interests of the elevation of Zion. The Jewish authorities commenced to act by means of bribing or by instigating the majority of votes as soon as they succeeded to manage so that the decisions of that majority became the determining factor in questions of national life. The crowd always in need, or the greedy intelligent class, short-sighted liberals and other blind people have also rendered good service to Zion. Therefore the republican is the most desirable and convenient form of government for Zion because it gives full sway for the activities of the armies of Zion—for anarchists of thought and action, called socialists.

"All that which is outlined above is the work of the hands of the nation without a territory, constituting but a drop in the ocean of humanity, but possessing the most ideal Government, every member of which is familiarized with the plan of action worked out in the course of centuries, from which he cannot deviate. The politics of the goyim is the politics of accidental circumstances, engineered by the Jews, and tends not towards perfecting the affairs of the state, but towards struggle for the sake of greed, or more often for the personal aggrandizement of the administrators.

"From this it is clear, on whose side there must be victory and the guidance of the world.

"Translation from the French, December 9, 1901,"